THE C.H. DOUGLAS CREDITER
FOR POLITICAL AND ECONOMIC REALISM

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STRENGTH OF THE ARMY
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Esther Duflo
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WITH A CLEAR CONSCIENCE

BY C. H. DOUGLAS

It cannot be overlooked that corruption, misinformation, the insidious social poisons of Hollywood and Broadcasting ("B".B.C.) House, the extraordinary success of the abstractionist idea that it is better that all should be miserable than that only some should be happy—that there should be no grass in the field rather than that some blades should come up first— have gone very far in this country. It may be—I do not think so—**that there are not enough English, Scottish and Welsh, submerged and bedevilled as they are by swarms of aliens,** still able to recognise facts, and strong enough to deal with them. But if it should prove that there are enough, the general outline of their task, grim enough in all conscience, is clear.

Like most important matters in the Universe, it appears to have a trinitarian aspect. It involves an ideology, a dynamics, and a technique. They are separate, but indissoluble.

The ideology begins very simply. We have to discard the idea that every child is born into the world to mind someone else's business, and substitute the fact that he is responsible for minding his own. That he should help, not meddle. It is not without interest that Mr. G. D. H. Cole divides his time between Planning the Universe, and writing detective stories. The Ogpu complex.

The next point is equally simple and far-reaching—that groups are inferior to individuals. Majorities have no rights and are generally not right. They are an abstraction to which it is impossible to impart the qualities of a conscious human being. The attempt to construct a system of human relationships on the "rights" of majorities is not democracy. If it were, democracy would stand self-condemned. There is nothing of that kind of democracy in the New Testament but plenty of it in the Jewish Bible—the so-called Old Testament. It is only possible to associate, *i.e.,* to form a majority, for the purposes of a function—"we *descend* to meet." To rule humanity by function is exactly what the Jews wish, and have largely succeeded in doing. Socialism is the complete rule of the individual by functions, and is Satanic. *Demon est Deus inversus.* "Total war" is a total demonstration.

Genuine democracy can very nearly be defined as the right to atrophy a function by contracting out. It is essen**tially negative, although, contrary to the curious nonsense** that is prevalent about "negativeness," is none the less essential for that reason.

This genuine democracy requires to be carefully distinguished from the idea that a game is a necessarily bad game simply because you can't or won't play it, and therefore the fact that you can't play it is the first recommendation for a chief part in changing the rules. On the contrary, that is an *a priori* disqualification. For this reason, if for no other, a period of discipline in the prevalent social and economic systems in, say, the early twenties, seems highly and pragmatically desirable. No play, no vote. Bad play, Grade 3 vote. But you needn't do either.

The power of contracting-out is the first and most deadly blow to the Supreme State.

(1942)

PRIORITY!

The Money Power does not, and never did wish to improve the money system - its consequences in war, sabotage and social friction are exactly what is desired.

This, I think, exactly defines the task which society must face and solve, or perish. *First,* to attack and defeat the Money *Power; then* consider the reorganisation of the money *system".* — C.H. Douglas *(1943)*

SCOTLAND THE BRAVE ?

Well Angus, you've certainly sold me on this new Statement of Policy to save the Scottish Nation. Let's have a wee look at it before we pass judgement ae.

The following Statement of Policy, to form the basis of a national platform to conform to "the will of the people of Scotland" and was unanimously adopted:

1. We assert that there are but two policies in the world today—compulsion and inducement. Only Douglas Credit advocates inducement in all fields of our political and economic life. All others advocate compulsion. 2. We affirm that the freedom of the individual and the right to private property are fundamental. 3. We recognise that the main instrument of power control is money. It will therefore restore to the people through their elected representatives in Holyrood the sole right to determine monetary policy, so that the people may be freed from the burden of increasing debt and taxation and be able to reap the full benefit of their association. Thereby, the introduction of Douglas Credit will remove all bureaucratic oppression. 4. We affirm these three simple demands of Douglas Credit, namely:

(i) To establish a national accounting system whereby we will know at stated intervals the net increase in our real wealth for which additional purchasing power must be created free of debt and interest, and distributed to every man, woman and child in two ways—

(ii) A dividend, paid at regular intervals, increasing as the national wealth increases; and

(iii) A subsidy, or adjusted price on all wanted goods for sale by retailers; And that the proportion of new purchasing power to be allotted to (ii) and (iii) be determined democratically by our representatives in Holyrood.

N.B.—Once Established Douglas Credit will provide means to enable us, not only to make abundance available to all, but to remedy the many existing cases of those at present lacking security, such as,—veterans of all wars, pensioners, primary producers, etc.. The local sovereignty of the native people of Scotland should be fully recognised in their respective local and national spheres.. As Douglas Crediters we are implacably opposed to any form of political "party machine" in that it is fundamental to an effective democracy that each elected representative of the people should and must act as the servant of his constituents and, therefore, must retain at all times complete liberty of action to express their will, respects the individual freedom of every other member on all matters not relating to or connected with the principles of Douglas Credit, thus recognising the principle of individual political ***freedom in speech and action.***

ALL TOGETHER NOW. . .

Hark when the night is fallin
Hear! Hear the pipes are calling,
Loudly and proudly calling,
Down thro' the glen.
There where the hills are sleeping,
Now feel the blood a-leaping,
High as the spirits of the old Highland men.

Towering in gallant fame,
Scotland my mountain hame,
High may your proud standards gloriously wave,
Land of my high endeavour,
Land of the shining river,
Land of my heart for ever,

Scotland the Brave!

FROM WEEK TO WEEK

The "Red" Holyrood pattern of Marxist-Leninist Socialist technique is rapidly becoming familiar to everyone. This is a very hopeful sign; for what the Dark Forces require for their discomfiture is to be brought to the surface of men and women's minds, and be recognised for what they are. It is all to the good that what is left of native Society is finally getting to note the cheap and monotonous reiteration of the "Racism" "Anti WHITE" "Far Right" WOKE "Net Zero" "Equality, Diversity, Inclusion" political parrot-cries of expanding Communism, as it " liberates " one patiently Christianised and civilised national unit one after another, and fills its key positions with Blue-jowled, " Freedom-loving " Aliens. Gradually, and, what a time it has taken, it is coming to the fore that the so called Scottish National Party and its sidekick ***Green*** *Humanitarianism* Party are no more than the Commu-Socialist's password, to get the door open and their foot inside before they bolt and barricade themselves inside protected by their Named Person State-Guardian National "Police" Force. And that the cause of that once favoured tool, the oppressed WORKING CLASS, is just the stock excuse, on

the strength of which he pleads insatiably "For the Common Good" "Keeping You SAFE!" for more mandates and comprehensive powers, and justifies there use (and abuse) of both.

With the complete "Sovietisation" Two Political Parties "One Policy" of once Great Britain through the Fabian Society Silent Weapon of gradualism complete; and the subjugation of Scotland through the claws and tentacles of the Marxist "Red" Holyrood a done deal, one only has to have a brief look through the huge swath of online so called Scottish Government **doctrines of dialectical materialist** Marxist-Leninist propaganda to confirm this incredible reality, but all is not lost…

It is in the warp and woof of UNIVERSAL Truth itself that there are such things as Freedom and Justice!

In a post World War II warning passage taken from a speech made in Old Aberdeen, which we fear we will never hear the likes of again, given, the Full Totalitarian (Politicised) climate which shrouds every nook and cranny connected with "Red" Holyrood "Scottish" mis-Education, our late learned friend Sir Thomas Murray Taylor, Advocate, Professor of Law at the University of Aberdeen and later Principle at the University of Aberdeen in a brilliant broadside levelled at the pestilential horde of "KEEPING YOU SAFE" monstrosities, who, had first P.E.P. infiltrated "Under the Cover of War" the Law and Education Ministries during the aforementioned war; and, to take Amery's dictum: "The Policy is SET and CANNOT change!" finally consolidating their grip during the Attlee and Churchill post war period.

"There is such a thing as Justice, and there are conditions of living which should not be tolerated, and most of us have had consciences about these conditions. Those who are more fortunately placed are very unwilling to oppose measures which are designed to give a semblance of justice to the under-privileged. **Yet the truth must be stated and faced—that to subordinate everything to the improvement of the standard of living is to swallow the doctrine of materialism hook, line and sinker.** There is **no difference of principle between this and the doctrine of the Marxist,** and the time has come when we must examine this theory of the primacy of production. "

It is in truth not for glory, nor riches, nor honours that we are fighting, but for freedom - for that alone, which no honest man gives up but with life itself.

***

You must have been well heartened by the Wellingborough By-Election result Dave? The Reform Party doing the Sanhedrin proud eh! May we, although, we don't of course subscribe to any political party, whole heartedly agree with the sentiments of ***Andrea Jenkyns*** **M.P.** and her very public **"vote of no confidence" letter to Sir Beelzebub (Is that how its spelt?)** Brady, Chair of the 1922 Committee. For all that good that will do. Come on Andrea what were you thinking? Brady the traitor of Organic Conservatism, it will be remembered was the driving force behind getting rid of Grassroots favourites Boris and Pop-Con Liz. And in the "Policy is Set" 1922 coup d'état placing one of Cameron's Alien Affirmative Action candidates as Party Leader/ Prime Minister. That's Democracy that is, said the Mad Hatter. . .

The Judaeo-Masonic "Humiliation" writ large similarities with the so called Scottish National Party "coup" placing another unpopular "Alien" from the same far off Jewel of the Sassoon Empire as Leader and de facto First Minister are so obvious to warrant just mentioning.

We of course wish ***Andrea Jenkyns*** **good luck** in her efforts finding "a 'real' Conservative party leader." In the Alien and "Whig" dominated and financed Conservative Party.

While we're on the subject of "Whigs" well Dave, yet again, we've got to hand it to you; after your spirited speech in the House of Lords proposing to help alleviate those injured poor Palestinian children by bringing them all to Britain to receive the best possible health treatment that tax payer money can offer, and their families too of course, getting them all conveniently out of harm's way?. . . Killing two birds with one kosher stone as you might say . . .Lord "Dave" Cameron, "Real" Prime Minister?

" There was a little city, and few men within it; and there came a great king against it, and beseiged it, and built great bulwarks against it: " Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. " Then said I, Wisdom is better than strength: never the less the poor man's wisdom is despised, and his words are not heard. " The words of wise men are heard in quiet more than the cry of him that ruleth among fools."

Yes, Angus, as you say it *was* a long time ago. But I wonder if you notice also that the city was a *little* city? **The answer to centralisation is decentralisation**. Take Scotland, now—on recommending this course we have more than once been asked 'Why Scotland?'—but never mind:

* * *

A clear example of unconstitutional law is the provision of the Education Act which vests the ownership of buildings formerly, and no longer, used as Church Schools in the central board of finance of the diocese concerned. For the common law, reinforced by the Statute of Limitations, ensured that possession for seventy years could not be shaken. In the case of Lindsell, the Council School has the date 1877 engraved on it, which shews that the Church School building has not been used as such for over 70 years, but has been owned by the Vicar and Churchwardens. It is notable that the Act was denounced by an Assistant Bishop as a " monstrous piece of legislation but neither the common law nor this spiritual judgment have the slightest effect on restraining the legislation. Incidentally, the finance board has been generous and has allowed the local church to buy the hall for a nominal figure; but the people know well enough that the transaction is *wrong.* A lady of ninety-two put it very emphatically.

Blackstone has this to say about an " unlawful *taking ":* " The right of property in all external things being solely acquired by occupancy . . . and preserved and transferred by grants, deeds, and wills, which are a continuation of that occupancy; it follows as a necessary consequence, that when I have once gained a rightful possession of any goods and chattels, either by a just occupancy or by a legal transfer, whoever either by fraud or force disposses me of them, is guilty of a transgression against the law of society, which is a kind of secondary law of nature. For there must be an end of all social commerce between man and man, unless private possessions be secured from unjust invasions: and, if an acquisition of goods by either force or fraud were allowed to be a sufficient title, all property would soon be confined to the most strong, or the most cunning; and the weak and simple-minded part of mankind (which is by far the most numerous division) could never be secure of their possessions." He goes on, later: " In absolute governments, the prince may promulgate a new code. . . . But who, that is acquainted with the difficulty of new-modelling any branch of our statute laws (though relating but to roads or parish settlements) will conceive it even feasible to alter any fundamental point of the common law and set up another rule in its stead?" The " Conservatives " know better! *Liberty and Blackstone by Henry Swabey*

THERE EXISTS A CAREFULLY THOUGHT-OUT PLAN TO DEPRIVE EVERY INDIVIDUAL IN EVERY COUNTRY IN THE WORLD OF ANY INDIVIDUAL SHARE IN THOSE POWERS WHICH RESIDE IN CREDIT. CREDIT IS "THE SUBSTANCE OF THINGS HOPED FOR, THE EVIDENCE OF THINGS NOT SEEN."

IT IS PROPOSED THAT NO MAN, WOMAN OR CHILD SHALL HAVE ACCESS TO ANY THINGS HOPED FOR, EXCEPT BY LICENCE, AND THAT LICENCE CAN BE AND WILL BE WITH DRAWN AT THE WHIM OF AN OMNIPOTENT SANHEDRIN. THAT IS "WHAT HAS HAPPENED IN RUSSIA, POLAND AND GERMANY, AND IT IS THAT WITH WHICH WE ARE THREATENED IN GREAT BRITAIN.

C. H. Douglas (1939)

Major C. H. Douglas defined credit as "the substance of things hoped for, the evidence of things not seen". This amounts to a community- shared belief that, for example, a money token, in itself of little *inherent* value, can be exchanged for some article of relatively great value to the individual surrendering the token. A cheque, of virtually no intrinsic value, but with the token value of, say, £10,000, may be exchanged for, say, a car priced at £10,000.

Now if, for example, a car manufacturer can produce 100 cars per week priced at £10,000 each, this productive capacity is useless if 100 individuals have between them less than £1,000,000 nominal value of tokens.

Douglas's conception, then, was that the social credit of a community should be a collect estimate of the *general* productive capacity of that community to supply the goods and services desired by the *individuals* of that community, and that that estimate should be monetised by the distribution of money (or value) tokens, to the extent of that estimate, to the individuals of the community. Part of that distribution would be some form of "cash" token, some part subsidy to reduce prices of consumable goods below the accountancy cost, and part to meet wage and salary costs of production. In short, the distribution, or decentralisation. of the *power* inherent in credit as defined.

This synopsis of the concept of course needs to be complemented by a careful reading of Douglas's major work, *The Monopoly of Credit,* and is intended only as an introduction to what follows.

THE BRIEF FOR THE PROSECUTION

By C. H. Douglas

CHAPTER IV

A few years ago, a reference to "inexorable economic laws" was certain to be well received in the best circles. It had a scientific sound, combined with a slight suggestion of Puritanism and of the essentially inhospitable structure of the universe. In the higher realms of finance and commerce, it became to some extent displaced by the slightly occult word, "trends," which was felt to be even more scientific, as being a cautious under-statement. Neither of these expressions escapes the risk of ribaldry, nowadays.

But the idea was clear enough. The world is an unpredictable place. Terrible things happen, but no-one is essentially to blame for them. On the whole the mathematics of chance and probability rule us, and if we appear to be losing on black, our only course is to put our money on red.

On this theory, wars, revolutions, depressions, business amalgamations, rationalisation and nationalisation, taxes and bureaucrats, are natural phenomena as inevitable as the flowers that bloom in the spring. An attitude of reverent agnosticism combined with disciplined acceptance is all we can adopt pending a codification of the "trends," which clearly require data compiled and card indexed over a long period of time.

It seems inseparable from the acceptation of this theory, however, that we school ourselves to agreement with the re mark, *quia impossibiley* We must be able to believe that the Decline and Fall of the Roman Empire had no connection with monetary inflation; that Domesday Book did not interest William the Norman's Jewish advisers, or that the expulsion of the Jews and the suppression of the Knights Templars who became primarily bankers, had no bearing on the prosperity of England in the fourteenth, fifteenth and sixteenth centuries. We must be able to believe that the foundation of the Bank of England had no influence on the National Debt, and that the appointment of Mr. Montagu Norman as Life Governor was an accident to which his American connections and the visit of Lord Reading to Washington in 1917, made no contribution.

Clearly, it is much easier to hold this negative view of history if we are prevented from noticing that similar events frequently have similar causes. If we are told that the fall of Rome was due to immorality or malaria, and that William the Conqueror thought of Domesday Book all by himself, that the Jews who accompanied him were "refugees from Christian intolerance" and that the Bank of England had an "American" Adviser from 1927 to 1931, if not before and after, because it wished to learn the latest methods of banking, our attention will not be so likely to be attracted to the idea that both the economic and political fortunes of mankind may be not so much at the mercy of inexorable natural law, as the outcome of manipulation by small groups of men who know exactly what they are doing.

This distinction is vital. Consider the events of the years between the European phase of the present war, be ginning with the armistice of November, 1918, and the resumption of hostilities in 1939.

The first point to be observed is the crystallisation of policy along lines clearly recognisable as imposed by a de termination to adhere to the conventional subservience of a debtor to a creditor and, with it, "employment" as the back bone of Government. While it is probably not true to say that the, United States, in the ordinary acceptation of the term, was determined to use the highly artificial position created by the insistence on the assumption of all financial liability of the "victorious" belligerents by Great

Britain, it is certain that German-Jewish bankers in America were fully aware that it was much more important to win the peace than to lose the war, and that this was the weapon with which victory could be achieved.

The War Debt due from Great Britain to the United States was $4,368,000,000. Since it was stipulated that it was *payable in gold* it was equivalent to £897,534,246.

Without traversing the endless arguments as to whether the, as usual, disproportionate losses in men and material, in a common war, on the part of Great Britain (America's losses in killed and wounded were 322,000; ours nearly three million) accompanied by fantastic taxation, were not a just ground for claiming that no debt was reasonably due, it is essential to understand that the benefit of the orders placed in America was immense to the Americans. Not one dollar, of course, paid for war material produced in Great Britain.

In 1922, Stanley Baldwin, an almost unknown politician, became Chancellor of the Exchequer. Montagu Collett Norman, from being a member of the firm of Brown, Shipley & Company, the London Branch of a powerful American financial group, was appointed Governor of the Bank of England, apparently for life. Previously, it had been customary for die Governor to be elected yearly from the more important merchant bankers of the City. Dr. Walter Stewart for a short while, and subsequently Dr. O. M. W. Sprague, both American banking economists; were installed from Washington, to "advise" him. Their advice coincided in time, with the greatest depression in history.

The first concern of Mr. Baldwin and Mr. Norman was to visit Washington for the purpose of establishing by agreement the terms which were to govern the service of the colossal debt. This visit was made in January, 1923, and in the party was Sir Otto Ernst Niemeyer. The terms agreed were onerous in the extreme *(e.g.* eight times as heavy as those imposed on Italy), but in fairness to the Americans it - must be stated that they were apparently surprised that they were accepted. The debts owing by other belligerent nations were, settled on much easier terms. - Mr. Balfour had previously stated officially that Great Britain would only ask from her allies such financial payments as would meet the demands of her own creditors, *i.e.,* the United States. The result of this was to make the United States the only and very large financial beneficiary of the 1914-1918 phase of the war (see *Hansard,* December 15, 1930) and to leave all the other "victorious" combatants heavy losers. The question of the military loser, Germany, requires separate consideration.

It was stated in many quarters that the large payments which for a time were made to the U.S. Treasury in connection with the arrangements negotiated by Messrs. Baldwin & Norman were of little consequence. This rather confusing statement—confusing, that is, to the ordinary individual whose. financial means, and consequent personal comfort, are subject to the more ordinary arithmetic of daily life, emanated from the Central Bankers who no doubt based their statements on the knowledge that they could adjust taxation so that the payments were concealed. In any case the absolute size of the payments was far from being the main issue, which was the control over British policy. This is not in doubt.

The control was exercised in two ways. In the first place, and for the first time in history, the New York dis count rate became, and remained for nine years, one-half per cent, lower than the Bank of England discount rate— the "Bank Rate." The effect of this was to secure for New York all the foreign financing which had previously been done in the City of London. The fact that the American public was sold large quantities of worthless bonds may have been poetic justice, yet did not conduce to good international relationships.

It is certain, moreover, that a direct political control of a coercive character was applied to British legislation.

For the purposes of this preliminary survey it is only necessary to mention two instances, one in the realm of major foreign policy, and the second, in domestic legislation. At the moment, objective consideration of the Japanese is difficult. It would be absurd, however, to deny that the Anglo-Japanese Alliance was a major benefit to Great Britain in the 1914-1918 phase of the War. While Japan took little part-in Europe (she did send destroyers to the Mediterranean, by 'request) she observed the letter of the Treaty scrupulously.

The abrogation of it, and the Washington Naval Agreement limiting Japan to a position of naval inferiority, did two profound injuries to the British Empire. It was an unprovoked and rather ungracious blow to Japanese "face"—the most vulnerable aspect of Asiatic diplomacy. And it demonstrated to the: whole of Asia, including India, that the important capital to placate was no longer London, but Washington. Nothing could have made a new war more certain. In the domestic sphere, the most easily apprehended instance of the general policy is the horse-power tax on motor vehicles. Here again, it is not so much the monetary aspect which is important, although it is quite possible that the restriction of high-powered cars to the very rich had a profoundly disruptive social effect, playing into the hands of the agitator concerned-to suggest that the poor are poor because others are not so poor. Its main effect, and its object, was to throw open the British Empire to the high-powered American car and truck, and to deprive the British manufacturer of the experience which only a home market using a type of vehicle suitable elsewhere could provide. The midget car imposed on the British public was only suitable for perfect roads, short distances and careful usage, and its small market supported a high price and large fortunes for selected producers. There is little doubt that it was also intended to kill the development of the British aeroplane engine, and the aeroplane itself, but in those objectives only partial success was achieved.

In May, 1920, a policy of what can only be described as ruthless restriction of credit was inaugurated, both in Great Britain and the United States. No attempt of any description had been made to deal with the uncontrolled rise of prices, particularly of consumer's goods, and every where public discontent at genuine inflation, *i.e.,* a temporary increase in money units in the hands of the public, accompanied by an equal or greater rise mainly permanent in prices, reached such proportions as to constitute a "buyers' strike." That this rise of prices was intentional and a form of hidden taxation, is certain.

Heavy taxation, calling in of banker's overdrafts and restriction of trade credits by large industrialists to their smaller trade clients, produced immediate results. Workers were discharged, unemployment rose steeply, reaching three millions in Great Britain, and ten millions in the United States, where the same policy, with, however, much lower taxation, was instituted. In Great Britain, the policy was pursued for a much longer period. Suicides doubled in Scotland and rose 67 per cent, over the rest of the Kingdom during the deflationary period of about nine years. Bankruptcies increased by 700 per cent. (See *The Monopoly of Credit,* graph p. 137).

In the United States, however, the policy was completely reversed in six months and that country entered upon the greatest wave of industrial activity and material prosperity ever known in history, a wave which continued until October 1929.

One effect of this was to cause a drain of the highest- skilled manpower from this country to America. As an instance, one of the greatest difficulties in the Four Years War was a lack of "toolmakers," a technical term applied to the most skilful mechanics

(almost the last to whom the term craftsmen can be applied). It is generally considered that a highly skilful toolmaker requires seven years' training.

A large proportion of the toolmakers of this country emigrated during the restriction years, and most of them remained abroad.

It is certain that no nation in recorded history has receded so rapidly from a position of commanding influence in world affairs to one of almost complete impotence, as did Great Britain in the fifteen years which followed the armistice.

Many factors contributed to this result, but financial policy is easily pre-eminent.

In 1925, after six years of steadily decreasing prosperity, disillusionment, and economic and political frustra tion, Mr. Winston Churchill who had become a Conservative on the practical disappearance of the Liberal Party, Chancellor of the Exchequer, restored the Gold Basis of the Sterling Financial system, with modifications to ensure that the ordinary individual could not buy gold in less than the "standard bar," worth about £1,700. (See *The Monopoly of Credit,* Chap. 6.) In effect, he could not buy gold except at the will of the Bank "of England." In 1926 Sir Alfred Mond, of whom much more hereafter, also forsook the Liberal, for the Conservative Parity.

Mr. Churchill is probably the finest War Minister in history, and it is quite possible that, if we are to proceed from the assumption that this war was inevitable, the whole course of history has been changed for the better by his tenure of office. But it is evident that there is just as much historic continuity in the Whig love of "Dutch" Finance, and all those associated with it, in Mr. Churchill's peace time activities, as in the brilliant military mind which might be expected in a descendant of Marlborough.

More than any other one factor, this influence has dominated British policy in the vital armistice years. Mr. Lloyd George, the protégé of international Jewry, with his avowed intention to do anything to enable the pound sterling "to look the dollar in the face," *i.e.,* to have a gold exchange value of £3 18s. 3d. per oz; Mr. Churchill's close association with financial Jews in England and America, and his restoration of the gold exchange standard in 1925 (for which he has since publicly apologised); Mr. Baldwin's ecstatic . remark that the Bank Notes and Currency Act of 1928 had for ever prevented currency reformers from interfering with finance, are evidences, of which there are many more, that the tragedy of the wasted twenty years was not due to inability to pursue any policy, which is the common accusation brought against politicians of that era—it was a fixed instruction to pursue a policy, irrespective of consequences, which can be seen to have built up Germany and enfeebled the British Empire.

In these days of coalition Governments, control by "Planners" and other modem improvements, it is difficult to realise that Cavaliers and Roundheads, Whigs and Tories, were exponents of two philosophies. The Whigs were merchants, abstractionists, the dealers in intangibles.

It is not a coincidence that the Whigs, Quakers, and non-conformists, became bankers and collaborators with the Jews, both resident and continental. They were fundamentalists. The "Old Testament" was a record of the sayings and doings of an omnipotent if somewhat irrational Ruler, who spoke Elizabethan English and had a private staircase to Mount Sinai.

Consistency was not to be expected of Him. What we should now call masochism, the glorification of pain, was explained by the idea that discomfort in this life automatically ensured bliss in a future existence. Carried to its logical conclusion, as many of Cromwell's semi-

animal barbarians were prepared to carry it, the most certain way to prepare a general Heaven was to create a Hell upon earth.

This philosophy, as we shall see when we consider the case of Germany, runs through Lutherism, Calvinism, and other Puritan movements straight into civil war and revolution. Always, it is the attack of the black-coated theorist on the pragmatist, the farmer, the sailor, the pioneer. At the root of it is a denial of personal initiative and judgment, and the substitution of a set of transcendental values incapable of and indeed almost resenting, any attempt at proof.

Once this conception is grasped, it is easy to see haw indispensable it is to the supremacy of the financial system and those who control it. What appear to be failures of policy are really the greatest successes. As Mr. Montagu Norman remarked when mild expostulations on the obvious results of his government were brought to his attention, "I do not think it is good for people to be prosperous.".

About this date, Mr. Norman's salary was increased by several thousand pounds.

Under the influence of Whig mentality, words become reversed. A man who kills another is a murderer, and if he does it without passion, he is a cold-blooded murderer.

But mass murder in cold blood, is glorious and is war. Stealing is a crime, but unnecessary taxation is statesmanship.

Many attempts have been made, in a society in which finance is dominant, to show that the Puritan strain in British history is a source of strength. It would be mote true to say that it is an important factor in British development since the seventeenth century How much of that development is tinsel, and how far it has departed from the natural genius of the English, Scottish and Welsh peoples may perhaps be easier to assess when we see the measure of its permanence.

AND SO, BACK TO REALITY

BY JOHN MITCHELL

" My master is the nature of things " said Napoleon, and, " there are two things that always seem to me to go remarkably together: super-celestial opinions and subterranean morals," wrote Montaigne. Modem tyrants quite clearly do not adhere to Napoleon's limitation: modem tyranny is above all things based on denaturing men, denaturing the necessities of life and denaturing the laws of Society. The invitation to transcend nature, implied in the Christian message, is not an invitation to be unnatural or to deny nature. We are never more natural than as children, and " Except ye be as little children ..." is the *necessary* starting point from which to approach the Kingdom which is not of this world.

Christianity and Freedom: Are they Inseparable? Here is the title and the question which is asked on the cover of a book, translated from the French and published by Hollis and Carter. The book has eleven contributors, in separate essays, including a summing up by Cardinal Feltin, Archbishop of Paris. The same publishers have also brought out *Back to Reality*, by Gustave Thibon, a book which also was published originally in France. These books represent a rebirth of Christian thought in France, the importance of which it would be difficult to exaggerate. Gustave Thibon is perhaps unexcelled in the presentation of this thought, which we do not doubt is the necessary precursor and certain progenitor of action to beget freedom.

Constantly as we revert to the point, it never ceases to be astonishing that two thousand years after the event when Christ asserted that He came in the cause of freedom the question is being asked in His Church: are Christianity and freedom inseparable? Christianity *incarnate* is the basis of freedom; and Christianity cannot be *incarnate* without freedom. In our present state Christianity has practically ceased to be incarnate, and freedom has nearly vanished. As one of the French essayists says: "Freedom is everywhere in full retreat . . . The very ideal of freedom, built up by centuries of advancing civilisation, is today belittled, perverted or even repudiated ... it is only by rediscovering the Christian message in all its purity that Westeners will find the necessary strength for a new and creative advance." The assumption that freedom can be won by the mere recruitment of political power is as facile and erroneous as the assumption that freedom can be won by a form of ' Christianity ' which does not result in a purification of people's political thought, motives and actions. As Cardinal Feltin says: " There is a solidarity among freedoms: the neglect of some causes the perishing of others, till the whole edifice crumbles." And, " To the immediate duty of inward purification, a duty imposed on the tyrannical spirit that lives in each of us, there should be added also an effort of the imagination, to guide social, economic and political technique in the direction of a way of life that will respect the transcendent uniqueness of the individual soul." If the origins of human freedom are not with Christ, it certainly had its greatest gift from Him: the gift of Authority incarnate. And in regard to this there are three points to make: the *power* to beget freedom of the individual person derived from the binding of men's minds to a belief in an Authority transcending all temporal 'authorities,' the *means* to achieve it came with recognition that transcendent Authority was also immanent in the natural order and needed only to be sought, and the *preservation* of it depended on human choice and aims being bound by a belief in Transcendent values. As one writer has put it: " . . . the freedom of indifference, that unlimited choice without purpose or aim, which certainly leaves man free and in a sense

‘ delivered,’ but only as a freely falling body’s ‘ delivered ’ to its own gravity. Ultimately freedom should be seen as that necessary condition in which man can respond fully to the love of God.” And, to quote Gustave Thibon, “ Authority, as I understand it, has no other mission but to save freedom from itself.”

If these points are valid then it is unquestionable both that freedom can only be regained by a *full* acceptance *and practise* of Christian beliefs, and that the retreat from freedom is the direct result of the failure of the Churches to practise *full* Christianity. “The age of organisers and technocrats has begun,” says Gustave Thibon. “ The human person, deprived of every living attachment, is no longer a member of an organism but a cog in a machine, a figure in a particular set of statistics. He has become an isolated slave amid a multitude of slaves. “ But the worst danger of all is that in losing his external freedoms man is losing the sense of freedom and even the taste for it. Slavery, it has been rightly said, is so degrading to men that it even brings them to like it. . . .” Our position thus described shows both the gravity of our state and the measure of the failure of the Churches.

Wherein is that failure? To quote Thibon again, “What the Church cultivates in the first place is interior freedom. In the Church’s view all exterior freedoms flow naturally from this liberation of soul; this liberation they must follow, not anticipate. The Church’s primary mission is not to break social chains but to give mankind those spiritual riches, those moral *reserves,* reserves of love, which make possible and fruitful the outward exercises of freedom. In other words, instead of attacking directly the power of Caesar, it first develops God’s cause in ourselves.” We have heard all this before, time and time again, from the apologists for the Church of England. But, as we have repeatedly pointed out, in the practical world in the matter of political or economic policies one cannot distinguish the adherence of churchmen to alternative policies from non-churchmen. ‘Christian ’ and ‘Pagan’ are equally confused and equally divided.

Now what we welcome particularly in this rebirth of genuine Christian thought in France, of which Gustave Thibon is the most vigorous and able exponent, is something of which this paper has made an outstanding and lone .stand from its inception and which we are certain is the key, and the only key, to the door which leads out of the present madhouse. It is an emphasis on the overriding need for *integrity.* “ Instead of trying to baptise the un-baptisable, it would perhaps be better for us Christians to try to realise fully the logical consequences of our baptism and our Christianity. It is not our task to attract impurities but to make ourselves pure. The thing that is important is not to dally with caricatures but to show to the world the true image of Christ; not to compromise with false ideals but always more and more to *distinguish* our own from them. ‘Let your light so shine before men. . . .’ Only then will falsehoods fade in this light and all that is pure in the outside world will come to meet us of its own accord and find, with us, its one true home.” Instead of this we have had compromise, which is inevitably a descent from the pure, *i.e.,* corruption, “ This corruption of the religious sense,” says Thibon, “ is the only explanation of institutions so absurd as universal suffrage, *in its present abstract and inorganic form.* We have grown so used to the thing that we find it hard to measure its extravagance. . . .” Thibon thinks that this absurdity continues because it is “ the inevitable result of the religious sentiment degenerating into politics.” But we think that it is mainly attributable to religion (which is a binding back to Truth) degenerating into a sloppy sentiment. The law of love—the love of God and the love of neighbour—is only served if a high form of emotion binds the intelligence to seek and the will to obey the immutable laws to which all social actions, social structures and social ‘ laws ’ should

conform. We cannot emphasise too strongly that individual conscience, to which leaders of the Churches are frequently appealing, cannot operate truthfully without knowledge of the Truth to which it should conscientiously adhere. The electorates of the world are ignorant electorates and are continually invited to decide matters beyond their competence and outside their natural responsibilities. They do not know the Truth; and until they do an appeal to conscience is futile.

In these matters of Authority the Church, the Mystical Body of Christ (who, as He said, " came in the cause of Truth "—" and the Truth shall make you free "), should be tutor and guide of the electorate. Has the Church anywhere at any time defined immutable law as it determines what forms or constitutions social institutions should take to conform with the purpose and orientation given in the words, " And he that is greatest among you, let him be your servant "?

On the contrary in our own day the masterly examination of this question by the late C. H. Douglas in, *e.g., The Nature of Democracy, The Tragedy of Human Effort, The Realistic Position of The Church of England* and *Realistic Constitutionalism,* has been ignored. Furthermore the whole subject is a book which they have left closed. But it is fundamentally their responsibility. We commend the work of Douglas to the attention of His Emminence Cardinal Feltin, whose words we quote above, and to others.

The positive, constructive principles on which a Christian social order can be built are known: they are in the printed work of Douglas. They are clearly not matters within either the competence or responsibility of an electorate to discuss. But, meanwhile an anonymous, irresponsible electorate is the perverted sanction by which Anti-Christ is enabled to lead Society along the road to chaos and destruction. On all sides, everywhere, the Church and individual churchmen are compromised in the situation, are committed, and are indistinguishable from the irresponsible mob; they are involved in the Gaderene rush.

We have said that the key to the door which will lead us out of this madhouse is INTEGRITY. The role of the Church and Christians everywhere is clearly to determine those social objectives which " respect the transcendent uniqueness of the individual soul," to quote Cardinal Feltin, and to call on the electorate to withdraw from the political scene, to withold their power until they can obtain from the politicians a legally enforceable contract binding them to be responsible to legislate, or de-legislate, for the achievement of these objectives. We have discussed these objectives at length many times (particularly we refer readers to Vol. 1, Nos. 2 and 13). It is certain that among the most important of them is the protection of minorities by the establishment of unpenalised legal rights to contract out, the protection of private property from the legalised robbery of taxation, and the subordination and limitation of Industrialisation and Technology to the service of individual (not collective) men and women by the radical alteration of financial policy to enable a Leisure policy to take the place of ' Full Employment.' Only thus can small organic communities be reformed.

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"There must be something of surprise, something of mystery, something of God in our relationships. Without the admiration of some thing better than ourselves or each other, we become a mutual admiration society and a very paltry collection of snobs."

G. K. Chesterton

THE WORK OF THE SOIL POPULATION

By Sir Albert Howard

Notwithstanding the fact that the chief agencies employed by Nature in her management of the soil are living things, little attention has been paid by the modem experiment stations to the life of the soil.

As is well known, the existence of this soil population— earthworms, fungi, bacteria, and protozoa in particular was not fully realised when the Broadbalk wheat plots were laid down at Rotharnsted some hundred years ago. These arose out of Liebig's ideas and were designed to prove that a mixture of chemicals could replace farm-yard manure As is so often the case in permanent experiments of this type, the investigators forged their own chains and put their minds in bondage to a preconceived idea They duly discovered he things they set out to find. They did more. They started Rotharnsted along the wrong road: they enthroned the NPK (Nitrogen, Phosphorus and Potassium) mentality, on which the artificial manure industry was founded, and they have kept in blinkers such bodies as the Ministry of Agriculture, the Agricultural Research Council, the agricultural colleges, the agricultural press, and the advisory services for the farmer. Incidentally, the worship of the Broadbalk results and the misuse of the higher mathematics have reduced Rotharnsted to a condition of complete sterility—to an example of what to avoid.

But in this dismal man-made picture a ray of light is appearing. The Agricultural Research Council is beginning to emancipate itself from the N.r.K. mentality. A step forward in agricultural research has been made. At long last the soil is being studied as a vast biological complex in which myriads of active organisms are competing with one another for the available supplies of food materials and establishing between themselves a dynamic equilibrium which is constantly changing with every alteration in the physical, chemical and climatic environment Side by side are the absorbing areas of the roots of crops.

Compared with this ceaseless activity, the chemical analysis of the soil at some particular moment and the transient effect of a sudden deluge of chemical manure can be but of secondary interest It was, however, only a question of time before the Agricultural Research Council would come to realise that the investigation of manurial problems would have to be directed into fresh channels.

An independent Unit of Soil Metabolism has been started at University College, Cardiff, under the direction of Dr. J. H. Quastel, F.R.S., who in a recent lecture delivered to the Royal Institute of Chemistry, has explained in detail the purpose of this project This lecture leaves no doubt about the wisdom of the Agricultural Research Council in deciding to break gaol and to make a fresh start In the essential act of organisation — the selection of the man or woman to direct research — they appear to have found just the man for the task. Few scientific papers have given me so much pleasure as this lecture. A break with the Rotharnsted tradition has been made. The soil is being studied as a living whole; the biological, physical, and chemical aspects have been merged into a single undertaking Synthesis has replaced fragmentation At the new centre an important discovery has already been made. This advance refers to one of the trace elements of the soil — manganese — minute quantities of which are needed for the work of the green leaf.

It has been shown that this element can only enter into the plant through bacterial action. In a manganese-deficient soil the addition of more manganese by itself makes no difference The soil organisms must first play their part.

The role of the soil population will not be restricted to manganese. It is certain to

play an important part in the supply of phosphorus. Some years ago I had occasion to study a soil containing only a small fraction of the minimum amount of phosphorus considered essential for a crop.

Nevertheless, this soil was remarkably fertile. It maintained a population of over 1,200 to the square mile and exported every year large quantities of seeds, cattle and human labour; no phosphorus was imported; the soil made no appreciable response to phosphates Practice and science were thus at loggerheads. The most likely explanation lies, I think in the effectiveness of the root systems of the local flora in combing the soil for minerals down to twenty feet below the surface, and to the fact that the small quantities of phosphorus present are maintained in the organic condition.

THE CRIME

BY B. W. MONAHAN

Is the wilful misuse of the financial system to maintain a condition of economic scarcity in the face of the industrial arts leading to cumulative abundance. In the words of C.H. Douglas: “Considered as a means of making people work (an aim which is common both to the Capitalist and the Socialist Party Politics) the existing system, as a system, is probably nearly perfect. “Its banking system, methods of taxation and accountancy counter every development of applied science, organisation, and machinery, so that the individual, instead of obtaining the benefit of these advances in the form of a higher civilisation and greater leisure, is merely enabled to do more work. Every other factor in the situation is ultimately sacrificed to this end of providing him with work, and at this moment (1924) the world in general, and Europe in particular, is undoubtedly settling down to an intensive policy of production for export, which must quite inevitably result in a world cataclysm, urged thereto by what is known as the Unemployment Problem”.

THE CURE

One Hundred years ago the need for a cure could have been avoided — or so it seemed. A simple modification of the financial system promised “the emergence into the full light of a day of such splendour as we at present can only envisage dimly.” (Douglas).

It has become clear in retrospect that the required rectification was wilfully opposed — by the deliberate inauguration of the Great Depression, and the promotion of World War II — as Douglas foretold.

But there is still the chance of a remedy — a last chance. If enough people can be brought to ***see*** the economic ***reality*** in physical terms, and to ***demand*** implementation of a policy in accordance with that reality, we may yet be saved. In the mean time, our progress towards disaster is perceptible from week to week. Remember, if you can, 1929 and 1939.

(1) In any country such as Australia (Or even Scotland or England) we can ***see*** that we have more than sufficient food-stuffs, materials and skills to provide food, clothing and homes for every family in the land. Poverty in food and clothing could be abolished at once, and the provision of homes consummated in a few years. This is unquestionably a Physical possibility, and if it is not being realised, it is because there are people powerful enough (through their control of finance) to prevent its being done. Finance is only the mechanism of a policy, and the mechanism can be changed to accommodate a change of policy. Distribution of sufficient purchasing-power to draw on the productivity of the country by all its citizens as a birthright is the first step to freedom.

Osimo (Prov. Marche). Baptistery. Font (c. 1610).
Model by Paolo Lombardo, executed by Pier Paolo and Tarquinio Jacometti

We are still where "***The Scotsman"*** said we were (August 29, 1945): —

The War is won,

The Peace begun:

In clover may I bask?

The coming year Will be austere;

Bend, brother, to the task.

Will they relax

The Income-tax

And fill our lives with joy?

Strain every nerve

To toil and serve:

The future's grim, my boy.

We've toiled enough,

So may we stuff

Ourselves with meat and food?

The fatted calf I

Don't make me laugh.

" With meat, by Jove, thats good!

Then, since you're wise,

What is the prize

For having held the fort?

To sweat and slave,

To scrimp and save,

To—steady, boy—Export.

But, if we are not mistaken, even the Native English are stirring.

Aliens- *House of Commons: February* 2, 1951.

Sir R. Glynn asked the Secretary of State for the Home Department how many registered aliens are now resident in the United Kingdom; how many have been granted British nationality since 1945; and how many are now seeking to obtain British nationality.

Mr. Ede: On 31st December, 1950, the number of aliens over 16 years of age registered with the police as having been in the United Kingdom longer than two months was 429,329. From 1st January, 1945, to 31st December, 1950, 53,710 aliens were naturalised and on 1st January, 1951, approximately 2,650 applications for naturalisation were under consideration.

Aliens (Naturalisation)

Mr. J. Morrison asked the Secretary of State for the Home Department how many aliens were naturalised during 1950; and how many applications were pending at the beginning of this year, compared with the beginning of 1950.

Mr. Ede: 7,033 aliens were naturalised in 1950. About 2,650 applications were pending at the end of 1950 as compared with about 3,750 at the beginning.

Soviet Tass Agency and Diplomatic Immunity

In the House of Lords on February 14, 1951 Lord Vansittart asked His Majesty's Government whether any diplomatic immunities or privileges are still being claimed by and accorded to the Tass Agency, and if so, at what date this unprecedented position will be terminated.

The Official Report gives the reply and following question and answer as follows:— The Lord Chancellor (Viscount Jowitt): My Lords, the Tass Agency in this country was recognised by the Court of Appeal, in the case *Krajina N. Tass Agency*, to be a Department of the Soviet State and, as such, the Court held that in accordance with an established principle of international law it enjoys in this country immunity from suit. The immunity which the court held to be enjoyed by the Tass Agency was the immunity of a foreign sovereign State and, as such, should be distinguished from such diplomatic immunities and privileges as are extended to the members of foreign missions. As I announced in this House on November 23, 1949, an Inter-Departmental 'Committee has been established to consider and report on the whole question of State and diplomatic immunity—this, I need hardly say, covers a wide field. As soon as the Report of this Committee becomes available His Majesty's Government intend to review the situation and consider what action to alter the existing state of affairs is practicable and desirable.

Lord Vansittart: My Lords, I thank the noble and learned Viscount for his reply; but seeing that I raised this matter about fifteen months ago, I earnestly hope that I shall not be kept waiting very much longer for a solution of this particular matter, whatever may happen in the wider field of diplomatic privilege.

The Lord Chancellor: My Lords, I hope that a preliminary Report will be ready shortly but it is unlikely that this will be published. It may well be desirable in a matter of this importance to consult with other like-minded Govern ments before any final Report is published.

Lord Vansittart: May I hope that this consultation with like-minded Governments will be expedited so far as is possible?